# Edip Yuksel vs. Ali Sina Round 5 Part 15

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### Round V

Back < > Next

What is happening dear Edip? Why is it that I feel like talking to an answering machine? You have completely neglected my questions and like all your fellow co-religionists resorted to copy-pasting. What is the relevance of these to our discussion? Where are the answers to my questions?

Now you start with a new topic. That is okay. I will dance along with all your beats. Let us talk about the verse 9:29 in its context.

You claim that all the translators were drunk when translating this verse or did not know proper Arabic but you, who have decided to become the Martin Luther of Islam and have embarked in writing a “reformist” translation of the Quran", can translate it better.

According to Dictionary.com **reform means**: “To improve by alteration, correction of error, or removal of defects; put into a better form or condition.”

Can you please tell us by what authority are you trying to “alter, correct the errors or remove the defects” of the Quran? If the Quran is perfect, why it needs to be reformed? Are you claiming to be superior in rank and knowledge to the original author of the Quran? Do you know more than Allah? Or, are you the new Mahdi?

Since by your own admission, your translation of the Quran is **reformist**, it is logical to conclude that it is the least accurate of all the existing ones. You are deliberately trying to alter, correct the errors and remove the defects of the Quran according to your understanding and not translate it faithfully. You want to intentionally change the meaning of the Quran to suit your “reformist” agenda. Please tell us, why should we not read the Quran in Arabic directly or in one of its more faithful non-reformist translations and why should we rely on your “reformist” translation which is twisted and altered?

### Sura 9

Now let us study the Sura 9. The first 29 verses of this Sura were written by Muhammad a couple of years after he conquered Mecca and they are allegedly his last "revealed" words. He did not go to Hajj that year but he sent Abu Bakr in his place. Then he dispatched Ali to follow Abu Bakr and publicly announce these injunctions to the pilgrims who were composed of Muslims and pagans.

This Sura is called Bara'at or "declaration of immunity". In this Sura he claimed Allah allowed him to break all his treaties with the Pagans. He gave the pagans four months of grace or immunity to go to their homes and after that they would be fair game for the Muslims. After these four months, they must accept Islam and pay the tithes or they would be hunted wherever they are found and put to death.

As for breaking his oaths, Muhammad had never shown any scruples. He broke his oaths any time it suited him. To justify his own treachery he would often claim that others would break their oaths and hence he is justified to do that preemptively.

"They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah). *8.56*

If thou **fearest** treachery from any group, t**hrow back (their covenant) to them**, (so as to be) on equal terms: for Allah loveth not the treacherous." *8.58*

This is the typical mindset of the pathological narcissist who projects his own lack of honor on others and then feels justified to avenge for the breach of an agreement that has occurred only in his paranoiac mind.

In this Sura Muhammad said that if one among the pagans asks for asylum it should be granted so he can convert to Islam. Therefore victims of Islam cannot ask for asylum and live their lives freely. They should only be given asylum provided they convert to Islam and pay zakat or become dhimmis and pay jizyah.

In verse 7 he makes a pledge to spare the lives of those who still had not believed in him for a period of four months. In the verse 8 he tries to justify his treachery by blaming the victims and claiming that they would have done the same. But do we have any proof that the pagans ever broke their treaties with Muhammad? None! The history, written by Muslims, only shows that Muhammad was the one who broke all his treaties and yet in every occasion he blamed his victims accusing them of "plotting" and "contemplating" to break the treaties and thus leaving him no option but to breach his treaties and attack them preemptively.

In verses 9 and 10 he accuses the pagans of not respecting even kinship. This is utterly a lie. The pagans loved their own sons and daughters who had fallen prey to the cult of Muhammad. They did not want to kill them and this was their vulnerability and weakness. This gave Muhammad extra power who told his followers that they should shun their own fathers and brothers who do not believe and even kill them.

Today this very dynamism is the cause of the weakness of the civilized world. While the civilized world is unwilling to deal with Muslims harshly and tries to respect their human rights, Muslims have no such twinges and are ready to kill any number of non-Muslims with total ease of mind. `

A good example of that is the Battle of Badr. Abu Sufyan was forewarned of Muhammad's plan to attack the caravan under his leadership. He asked for help from the Quraish.

However he managed to escape by rerouting the caravan. When he reached Mecca he learned that the Quraish had already left to confront Muhammad. He sent an emissary asking them to return. The men of the army debated and many of them returned. But encouraged by Abul Hakam and weary of Muhammad's constant taunts, some of them proceeded forward. Before squaring off with the Muslims, again another group of them, headed by Haakim ibn Hizam, the nephew of Khadija (who supplied food to Muhammad and his party when shut up with Abu Talib a few years earlier) is mentioned as urgent in offering this advice: ***"When we have fought and spilled the blood of our brethren and our kinsmen, of what use will life be to us any longer? Let us now go back, and we will be responsible for the blood-money of Amr, killed at Nakhlah."*** Amr was killed by Muhammad's marauding gang a few months earlier and he was the first blood spilt in Islam. Abul Hakam demanded that the army should advance. *"If we turn back now"* he said, *"it will surely be imputed to our cowardice."*

So you can see that despite the fact that Muslims had killed a Meccan, the Meccans still did not want to kill the Muslims for these benighted men were their own sons and brothers and this was really the main cause of their defeat in Badr. They were hesitant to kill their own kin while Muslims had no such compunction.

Interestingly Haakim ibn Hizam was captured in the battle and despite his previous services to Muhammad was ungratefully slain.

Compare the attitude of the Meccans to what Muhammad told his followers about how they should treat their non believing kin. The Quraish, goaded as they were by the repeated attack of their caravans, and the blood shed at Nakhlah, were yet staggered by the prospect of the battle, and nearly persuaded by their better feelings to return to Mecca. The Muslims on the other hand, though the aggressors, were hardened by the memory of former injuries, by the maxim that their faith severed all earthly ties without the circle of Islam, and by a fierce fanaticism for their Prophet's cause.

Waqidi (p.89) states that Muhammad led the Muslims in prayers and after rising from his genuflexion, called down the curse of Allah upon the Meccans and prayed: "*O Allah! Let not Abu Jahl (Abul Hakam) escape, the Pharaoh of his people! Lord, let not Zamaa escape; rather let the eyes of his father run sore for him with weeping, and become blind!*" Muhammad's hate was unrelenting, and his followers imbibed from him the same inexorable spirit.

A story is told of Abu Hodhaifa, a young Meccan believer who participated in the battle of Badr and his father was in the rank of the Quraish. It is said that when Muhammad instructed his followers to spare Abbas, his own uncle, who was also among the Quraish, Hodhaifa raised his voice, "What? Are we to slay our fathers, brothers, uncles, etc., and to spare Abbas? No, verily, but I will slay him if I find him." Upon hearing this impertinent remark, Omar, in his usual sycophantic gesture of loyalty, unshielded his sword and looked at the Prophet for his signal to behead the ill-mannered youth at once. [Waqidi p. 75]

This threat had immediate effect. A dramatic change happened in the behavior of Hodhaifa and we see him after the battle, a completely subdued and different person. When he found his father slain and his corpse being unceremoniously dragged to be dumped into a well, he was overwhelmed and started crying. “What?” asked Muhammad, “Are you saddened for the death of your father?” “Not so, O Allah’s Prophet!” responded Hodhaifa, “I do not doubt the justice of my father's fate; but I knew well his wise and generous heart, and I had trusted that the Lord would lead him to the faith. But now that I see him slain, and my hope destroyed! ---- it is for that I grieve." This time Muhammad was pleased with his response, comforted Abu Hodhaifa, blessed him; and said, “It is well.” [Waqidi, p. 106; Sira p. 230; Tabari, p. 294]

The displeasure of Muhammad at Hodhaifa’s irreverence in defying his word and the swift reaction of Omar threatening to slay him on the spot, were such powerful stimuli that Hodhaifa immediately changed his demeanor and a day later he even saw the “justice” in his father’s murder. Once Hodhaifa lost his father, in whose killing he had conspired by ganging up with his murderers, then there was no going back for him. He had to justify what he had done and rationalize the slaying of his father. Coming to his senses and facing his own guilty conscience would have been painfully mortifying. He had to continue in the path that he had taken to justify his actions.

As these historic evidences demonstrate, Muslims were the aggressors not the pagans and it was Muhammad who told his followers to hate and kill their own kin and not the other way round. After 9/11 the world was stupefied to see how unabashedly Muslims commit the crime and blame their victims. However this is a sunna set by their prophet. This is the way the Muslim mind works.

But of course since all these historic facts do not conform to your self-made “religion of peace” you prefer to deceive yourself and ease your conscience by denying their validity. Yet what would you say to the following verses of the Quran that confirm the above and the fact that Muhammad told his followers to hate even their own fathers and brothers if they do not believe?

*“O ye who believe! take not for protectors your fathers and your brothers if they love Infidelity above Faith: if any of you do so, they do wrong”* 9:23

Muhammad repeatedly instructed his followers not to seek the companionship of the unbelievers 31:15 and even made his imaginary deity say: *“__It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.”* 9:113

Muhammad’s paranoia was so intense that he told his followers *“those who believed but came not into exile, ye owe no duty of protection to them until they come into exile;”* 8.72 *and he went as far as telling them that if some of the believers return renegades “seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;”* 4.89

You have chosen the path of self deception and denial of historic facts. You reject wholesale all the incriminating tales about Muhammad, (yet keeping the ones that are not incriminating) but what do you say to these hate mongering verses of the Quran?

Continuing with Sura Bara'at, verses 11and 12 say that only if the unbelievers convert to Islam they should be taken as brethrens (in faith) but if they decide to exercise freedom of belief they should be fought and restrained. The verse 13 spews more hate and goads the believers to be resolute in their enmity to the unbelievers and the verse 14 makes it clear that the unbelievers should be fought and punished **by the hands of the Muslims**. This is the verse that OBL and other terrorists use to justify their crimes against humanity. This verse make clear that the punishment for disbelief is no more left to God but rather it should be meted by the Muslims. This answers all the hypocrite apologists of Islam who come to the West and deceitfully try to portray Islam as a religion of peace, claiming that the terrorists are misinterpreting the Quran.

In the verses 17 to 19 Muhammad prohibits the pagans to visit or maintain the grand Mosque of Ka'ba. This is the first time in the history of that temple that religious apartheid is ordained. For thousands of years, the Meccans had allowed the followers of all faiths to come to Ka'ba and worship together their own gods in amity. That changed when Muhammad came to power and inaugurated an era marked by religious bigotry and hate, which has lasted up to this day.

The verses 25 and 26 talk about the defeat of the Muslims in Hunain, despite their great numbers and then their victory, the details of this event is in the Sira and really does not belong to this Sura. How would we know what happened in Hunain and with whom Muslims fought without consulting the Sira? Isn't this another proof that the Quran without Hadith and Sira is incomprehensible?

Here is the entire Sura Bara'at. The rest of the Sura is called Tauba and it refers to another unrelated event.

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| 009:001 * | A (declaration) of immunity from God and His Apostle, to those of the Pagans with whom ye have contracted mutual alliances:- |
| 009:002 * | Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate God (by your falsehood) but that God will cover with shame those who reject Him. |
| 009:003 * | And an announcement from God and His Apostle, to the people (assembled) on the day of the Great Pilgrimage, - that God and His Apostle dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate God. And proclaim a grievous penalty to those who reject Faith. |

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| 009:004 * | (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for God loveth the righteous. |
| 009:005 * * | But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for God is Oft-forgiving, Most Merciful. |
| 009:006 * | If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge. |
| 009:007 * | How can there be a league, before God and His Apostle, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for God doth love the righteous. |
| 009:008 * | How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked. |
| 009:009 * | The Signs of God have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done. |
| 009:010 * | In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds. |
| 009:011 * | But (even so), if they repent, establish regular prayers, and practise regular charity, - they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand. |
| 009:012 * | But if they violate their oaths after their covenant, and taunt you for your Faith, - fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained. |
| 009:013 * | Will ye not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is God Whom ye should more justly fear, if ye believe! |
| 009:014 * | Fight them, and God will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers, |
| 009:015 * | And still the indignation of their hearts. For God will turn (in mercy) to whom He will; and God is All-Knowing, All-Wise. |

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| 009:016 * | Or think ye that ye shall be abandoned, as though God did not know those among you who strive with might and main, and take none for friends and protectors except God, His Apostle, and the (community of) Believers? But God is well-acquainted with (all) that ye do. |
| 009:017 * | It is not for such as join gods with God, to visit or maintain the mosques of God while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell. |
| 009:018 * | The mosques of God shall be visited and maintained by such as believe in God and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except God. It is they who are expected to be on true guidance. |
| 009:019 * | Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in God and the Last Day, and strive with might and main in the cause of God? They are not comparable in the sight of God: and God guides not those who do wrong. |
| 009:020 * | Those who believe, and suffer exile and strive with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: they are the people who will achieve (salvation). |
| 009:021 * | Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure: |
| 009:022 * | They will dwell therein for ever. Verily in God's presence is a reward, the greatest (of all). |
| 009:023 * | O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong. |
| 009:024 * | Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than God, or His Apostle, or the striving in His cause; - then wait until God brings about His decision: and God guides not the rebellious. |
| 009:025 * | Assuredly God did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. |
| 009:026 * | But God did pour His calm on the Apostle and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith. |
| 009:027 * | Again will God, after this, turn (in mercy) to whom He will: for God is Oft-forgiving, Most Merciful. |
| 009:028 * | O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will God enrich you, if He wills, out of His bounty, for God is All-knowing, All-wise. |

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| 009:029<br><br>* * | Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden by God and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued. |

Now let us discuss the verse 9:29

- قَـتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللهِ وَلاَ بِالْيَوْمِ الأٌّخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ حَتَّى يُعْطُواْ الْجِزْيَةَ عَن يَدٍ وَهُمْ صَـغِرُونَ

29). Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.

You wrote:

> “Furthermore, note that I suggest COMPENSATION instead of Arabic word Jizya.”

Who are you to “suggest” such thing? How can you suggest that one word should mean something else? You obviously have taken the entire Quran as a book of jokes and you allow yourself to “suggest” meanings that are not there.

To justify your twisted translations you wrote:

> “The meaning of Jizya has been distorted as a perpetual tax on non-Muslims, which was invented long after Muhammad to further the imperialistic agenda of Sultans or Kings.”

On what you base such claim? How do you know that Muhammad did not exact Jizyah tax on his subdued victims? The hadith and sira tell us Muhammad levied heavy Jizyah on his victims. We are told that for example in Kheibar he usurped their land and allowed the survivors to stay, provided they work the land and pay 50% of the proceeds to him. You deny all these because they do not validate your fantasies about Muhammad. How can you prove to me that Muhammad did not demand Jizyah and all that was invented by the Sultans or Kings? When I say Muhammad charged Jizyah I quote various books of history written by Muslim scholars. Tell me on what you base your wanton claim? Why should we reject the historians of Islam and accept your fantasies?  You want us to throw out all the books of hadith and history because they were written a hundred or two hundred years after Muhammad but you expect us to believe in your words 1400 years later?

The verse 29 starts with قَـتِلُواْ This can only be translated as fight and not fight (back).  It is an offensive order and not defensive. It is *qatilu* not *dafeu*. The verse goes on to say fight

them until they pay الْجِزْيَةَ Jizyah. This word derives from Jaza. It means fine and punishment the plural of that is Mojazat. It does not mean compensation. The correct word for compensation is Mokafat.

Your “Reformist Translation of the Quran” is not *translation* but “*reformation*” or in other words *misrepresentation* of the facts and soft selling of the Quran by twisting the truth.

**According to wikipedia.org Jizyah** is the Arabic language translation of Poll tax or "head tax", a tax imposed on male individuals of other faiths living under Muslim rule.

Jizyah was applied to every free male member of the People of the Book, non-Muslim communities living in lands under Muslim rule. The jizyah was levied in the time of Prophet Muhammad on vassal tribes under Muslim protection, including Jews in Khaybar, Christians in Najran and Zoroastrians in Bahrain .

Give me one reason why should we reject all these historic facts and explanations and accept your claims? Obviously you want to rewrite the history by reinventing it. And your only sources are your fantasies.

The verse 28 of this sura says:

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَآءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year; and if you fear poverty, Allah will enrich you if He wills, out of His bounty. Surely, Allah is All-Knowing, All-Wise.)

Can you tell us how are you going to translate this in your “Reformist Translation”? The meaning of this verse is obvious. Please let us see how you twisted it in your version of the Quran.